

blood-bath, not a single capital sentence was passed in the suburb, where there were tokens of a humanity and moderation hardly to be found elsewhere in France.

That the Jew traditionally nourishes a feeling for equalitarianism admits neither argument nor apology. An observer who cannot be charged with pro-Jewish sympathy, Hilaire Belloc, has indicated what he considers to be the foundation of this Jewish democratic instinct (*The Battlefield*, p. 134): "The Jew to-day in the slums of our great cities has kept intact this sense of equality which is coincident with the feeling of human dignity—for human dignity is a product of religion where religion binds the individual to a supreme god; and the Jewish millionaire does not, like *our* rich men, mistake his wealth for excellence, nor do his fellow Jews think him the greater for it, but only more fortunate."

If there exists a Jewish point of view in politics, it cannot be better illustrated than from the views of Don Isaac Abrabanel, the Spanish scholar-statesman of the fifteenth century who assisted in financing Columbus' first expedition, and was perhaps the only Jewish author of the Middle Ages to deal explicitly with political problems. In his commentaries on Deuteronomy and Judges, he formulates a well-rounded political theory. Monarchy, is, according to him, a human (not a divine) institution. His personal leanings were in favour of the constitutional form of government, such as he saw and admired in Venice, Florence, and so on. Yet he denied the right of subjects to rebel even against

the most
obvious grievances : and (as he informs us)
he maintained
this position on more than one occasion at
Court, in
conversation with Christian thinkers who
held the
opposite. "The Law of the land is our Law,"
taught a
Talmudic authority sixteen centuries ago;
and this has
ever since been a cardinal principle of
Judaism.